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AND TEACHINGS OF

SPIRITUALISM.

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DOES SPIRITUALISM SUPERCEDE OR SUPPLEMENT CHRISTIANITY?

A TRANCE DISCOURSE DELIVERED THROUGH THE MEDIUMSHIP OF E. W. WALLIS, IN NEWCASTLE-ON-TYNE, JULY 2ND, 1882.

In the search for truth, and in the experiences of everyday life of the earth, strange and conflicting thoughts and opinions and theories will be met; and each individual who is anxiously and sincerely on the look-out for something that shall be soul-satisfying, must of necessity ultimately find that he is thrown back upon his own resources—that after all, the standards that have been erected, the systems which have been formulated, the many isms with which civilization and Christendom abound, are “man made,” and in them absolute and entire satisfaction is not to be found. Who can wonder at the perplexity of an earnest searcher after truth, with one teacher crying “lo here is truth,” and another, “lo there,” while from others—“This is the only pathway that leads to glory,” and “we are the true followers and worshippers, and our plan alone can save you.” With all this the inevitable conclusion must be that he must become the judge himself, and thus, while men cry of truth external, he must aspire for truth internal, and recognize that it is the spirit within which is “the light that lighteth every man that cometh into the world,” and that this is the only guide that can give perfect peace and blessedness. The reception of this light is truly the “Grace of God.” Not merely does it induce certain emotional states—for this alone would be a poor result, indeed—but in its full degree it illuminates at once the understanding and wisdom faculties, and emancipates the mind from the thralldom of books, creeds, and institutions. This “Inner Light” is capable of solving all religious problems, and of showing where truth lies, and where knowledge may best use its influence. But you must not rely upon the “light” of some one else; kindle your own; use your own reason and conscience; realize that you are a factor in the universe, and that you yourself must be supreme judge in all matters of duty, faith, and opinion. While we would, therefore, attempt so far as lies in our

power to discuss the question at issue, we would do so without any claim to infallibility or any attempt at authoritatively settle the question, for the only authority that can settle it for you is the authority of your own judgment. We can only appeal to that. We can only help you, so far as in us lies, to form judgment upon the subject, and leave you as the jury to decide after we have pleaded our cause.

“Does Spiritualism supercede or supplement Christianity.” The first question to be asked is, what is meant by Christianity? If we ask the various theological schools, we shall receive diverse and conflicting replies. The safest course, therefore, is to turn to the history of Christianity itself, and we there find that about one thousand eight hundred years ago, Jesus of Nazareth lived and worked wonders or miracles, and that he filled a grand and exalted mission in teaching high moral and spiritual truths. It cannot, however, be said that he taught new ideas; that he brought to the world any new measure of principles or wisdom, for the principles and the precepts which he enunciated had been uttered before; they were consequently not originated by him, and certainly not the more true because he spoke them. Truth, whether presented by a Jesus, or a Paine, a Moses, Paul, Knox, or Ingersoll, is truth still, and as authoritative in the one case as the other.

As regards Jesus, it is clear that in what he taught he was unfaithful to the thought of his age—to the orthodox institutions of his time; that having—so far as he was able, and in opposition to the prejudices and conceptions of his fellows—performed his work, a cry was raised against him by those whose vested interests were at stake, and he paid the penalty for consistency to his principles by death upon the cross. For this true, grand, humane and lovable soul, for this spiritually-illuminated brother, we have intense admiration, sympathy, and love.

Now, those of his followers who forsook him and fled in the hour of his trial, having been won back to their Mission by the startling apparitional manifestation in the Upper Chamber of Jerusalem, went forth strong under the influence of spiritual power, then put upon them, to preach Christ, or to preach the truth that he had taught them, and to recite the experiences they had had of his personal appearance in their midst.

And we find that the disciples were first called "Christians" at Antioch. Why? A friend of ours, who has clearly elucidated this matter, states that the term "Christian" being a new word must of course have been coined for a distinct purpose, because there was no word in the language then used which would indicate the difference between the disciples and the other Jews around them. If there had been no difference between theirs and existing faiths, there would have been no need for a new name. It is evident, then, there were distinctive features that separated these men from others, and necessitated the new term "Christian." The difference was that they were followers of Jesus Christ. Nay more. Because they taught and wrought their miracles "in the name of Jesus of Nazareth." We find that it was in the name of Jesus of Nazareth that Paul and Peter preached; that they healed, and gave evidence of the possession of spiritual powers.

So much for the name "Christian." What then is Modern Christianity. So far as we can discover, it is not simply and solely the outgrowth of this early teaching. It is a conglomerate mass wherein are represented the thoughts and teachings of not only the early disciples and of Jesus, but countless others who have come after them. The Christianity of the eighteenth or nineteenth century is totally different from the original principles of Jesus or the teachings and practices of the apostles. It is a mass of doctrines and dogmas, and is made up of ritualistic observances and ceremonial practices; and, although these doctrines and practices in the Romish or Greek, the Ritualistic, or the Low, or the Broad Churches, differ in many details, yet in essential points, they are one and the same. The primary idea of modern Christianity is that of a triune God—an incomprehensible trinity,—three persons in One, yet not One but Three and not Three but One. An incomprehensible mystery of the godhead is thus represented, and is made still more difficult to understand by the introduction of the idea that Jesus of Nazareth is God incarnate in the flesh; that he was immaculately conceived, that thus God incarnated himself, was born of a woman, and lived, and died upon the cross. It is further held that Jesus is God in the "Second Person," and that he died upon the cross a most ignominious death, for the purpose of satisfying God's wrath in the First Person.

All Christian Churches, with of course the exception of the Unitarian, hold the belief that the shedding of the blood of Jesus was necessary that salvation might be obtained. This gives rise to faith in Jesus as an "atoning sacrifice," technically termed the doctrine of "Substitution;" and, although the Nazarene himself said nothing on this point, it constitutes the life and soul of modern Christianity. Of course, we may be told that advanced theologians reject this, or refine it to such an extent that it almost disappears, but we must deal with Christianity as authoritatively taught by the Churches, and as held by the great bulk of its believers.

There is, also, from the Christian anthropomorphic conception of God, the dogmas developed of special and arbitrary intervention on the part of Deity in the affairs of men,—an intervention, singular to say, always for the benefit of the orthodox and the disadvantage of the rational school, who are said to have "judgments" sent upon them. Is it necessary that we should go through the whole catalogue of doctrines? Is it necessary that we should remind you of the claimed existence of the "Evil One," the "Father of Lies,"—a personal Devil, who, it is said, interferes in the affairs of mortals, and tempts them to wrongdoing? Is it necessary we should remind you of the local heaven—the City of the New Jerusalem, where one is to be divested of one's manhood, and indulge in psalm-singing and other such orthodox observances throughout eternity? Is it requisite that we should remind you that all these are legitimately associated,

and rank in the syllogistic arguments and formularies of the Christians of to-day, as dependent propositions. The chain is complete, and if you destroy one link, the whole must fall.

Such, however, is the Christianity of the nineteenth century; and, remember, that you cannot gain admission, even to this local heaven, except "by and through the merits of Jesus of Nazareth." Enter an English church and listen to the petitions that are sent forth asking God to do this, to do that, and the other for you. Hear the exclamations: "Have mercy upon us;" "Spare us good Lord"—as though he were a tyrant and a despot. Listen to the appealing winding up with "Through our Lord Jesus Christ," or, "in the name of and through the merits of our Lord and Saviour Jesus Christ." There is thus no mistake but that "Substitution" is literally believed. The Christianity of the early disciples is amplified, but the same phraseology employed by them is used as "In the name of Jesus Christ." Are you then, we ask, prepared to accept this formulary—"By the merits and through our Lord and Saviour Jesus Christ"—as necessary to salvation? If you think it is, and really believe that Jesus is the mediator between your soul and God, then you are perfectly justified in calling yourself a Christian. So much, then, for Christianity as generally preached and understood.

As regards Spiritualism—What is it? So far as we have been able to discover, it is a phenomenal fact or a series of phenomenal facts which demonstrate conclusively to those who have had such experience, that spirits can manifest themselves to the inhabitants of earth; that these same spirits are able by these communications to give evidence of their identity, in some instances at least, and, therefore, the value of these facts cannot be over-estimated; because they form the connecting links with the spiritual manifestations of the past, and are the present day evidences of immortality so much needed. Thus, if the apparitional appearance of Jesus brought "immortality to light" in his day, the same truth is brought more strongly home to your consciousness now, by many demonstrations of a like character.

Now, you would expect all those who have cultivated their higher faculties, and who have some share of spiritual light, would hail Spiritualism with satisfaction, which gives an outward demonstration of truths and ideas arrived at by interior processes, by intuition and inspiration. A true culture of the religious element is bound to give the mind an absorbing interest in all matters pertaining to the soul and its future destiny. Such a mind will be as irresistibly attracted to spiritual science, as the positive attracts the negative. If this be true, you would naturally expect Christians to conscientiously investigate Spiritualism. What is the fact? They say that if there are spirits they come from the "devil" for the purpose of misleading you, and that you are committing the sin of blasphemy by attempting to know the future. Here, then, is a mental state, the reverse of illuminated, and indicates the great necessity of higher teaching in the churches. What they most truly need is a pure aspiration for truth for its own sake, "plain truth" being, as a thinker truly observes, "one of the sublimest things in the whole world." It is, however, just to say that there are Christians who have risen above creedal lines, and who with Spiritualists accept the progressive idea of a life of change and of advancement in the hereafter state.

Spiritualism, then, is something more than a fact: as a fact it demonstrates man's immortality, or at least continued existence after death; while, as a philosophy, it supplements that of preceding ages, and will ultimately supercede the false and unspiritual in Christianity. Then, in Spiritualism is there nothing new? Have we teaching similar to it in past times? For days and years in the past the sun has risen daily, and the moon

gone through its monthly course, and you can say that you have not a new sun or a new moon, but you have new manifestations. Exactly so in regard to truth. The spirits of all men have the same divine elements within them—the same fundamental principles exist in all ages and lands: these principles have been set forth by prophets and seers, but clothed in different language, and, therefore, you cannot possibly have an absolutely new spiritual philosophy. You can have new facts, better representations, but nothing new in central or root principles. Even Jesus brought, as has been previously observed, no new measure of truth; save so far as it was new to the ignorant who heard him, and presented truths which had been uttered by other reformers and philosophers. He, however, did not merely teach these old truths, but **ACTED THEM**, and, consequently, his personal uplifting, elevating magnetism was immense, and the peculiar expression which he gave to certain spiritual principles is indelibly stamped upon the world.

Since the time of the Apostles, the arts and sciences have made great progress: our knowledge of mind has increased; man's capacity for penetrating into causes has largely developed; the Universe, with its millions of stars and systems, is now seen in a different light; and, in accordance with all this progress, spiritual ideas have become incarnated in new and better forms. The Spiritualism of to-day is, consequently, to some extent, a revelation of something new. It teaches that man is not totally depraved; that as far as original sin is concerned he started physically far too low to fall; that he has worked his way up through ages of evolutionary development, from savage barbarism to the civilization of the present, in accordance with inherent spiritual laws and possibilities. It teaches that man is under laws which are universal in their operation; that although his capacity and freedom are strictly limited by circumstances, and his ignorance—this, when seen with an enlarged vision—is not evil, but good, compelling him to work out his development and fulfil a grand and glorious destiny. Spiritualism further teaches that all truth is from God; that one truth cannot possibly war with another truth; and, that although much of the truth in the world is encrusted with rubbish, yet the jewel of truth, underlying the dross, is of priceless value to those who seek and find it.

Spiritualism not only gives you a "revised version" of modern Christianity, but in its phenomenal aspect presents a solid basis for belief. Never was there greater necessity for this than at the present day, when materialistic views are becoming so popular. The fact is, the old Spiritualism is no longer able to satisfy the minds of thinking people. When they become acquainted with the history of the Bible, with its errors and contradictions, and realize that the God of Moses is not in any sense identical with that worshipped by Jesus, that the God worshipped by Jesus—the God who "is spirit" and must be "worshipped in spirit and in truth"—is not by any means identical with the ordinary orthodox Christian idea of God, which is more the God of Moses; when they realize these things, we cannot be astonished that Positivism and other forms of scepticism should largely prevail. Men are not sceptical because they desire to be so. The fact is they are forced to it by the scientific knowledge they now possess and their intuitive aspirings after the good and the true. Every doctrine or theory is now subjected to a rigorous logical analysis or tested, if it can be, by actual experiment, and if it does not stand the tests it is thrown aside. For instance, the doctrine of the physical resurrection at the last day has been put through the ordeal, and has come out so exceedingly lame, that a large section, strong in the rational and practical faculties, has lost faith in the immortality of the soul. What is the remedy? The Christianity of to-day, sadly lacking spiritual gifts of its own, can only

refer to a record of such as evidence of immortality. We need not say that this is practically useless. Spiritualism, however, produces sensuous evidence of the fact of the existence of the soul after death, and, therefore, Spiritualism is of value in the world, in that it really meets materialism on its own ground, and is capable of vanquishing it. Spiritualism thus proves to be a supplementary revelation of what is claimed to be a "Divine Revelation."

We find, however, that the Bible is by no means the infallible book it was supposed to be, and that, instead of being final and authoritative, it is just the opposite. It, like everything else, however, is being improved, and scholars have lately given many important new renderings, especially in regard to eternal torment, "condemned" having been substituted for "damned," a very great difference, indeed; and Spiritualism, for the last 35 years, has shewn that the Book of Revelation is not closed, as, by its mediums, the conditions of spirit-life are being given continually to the world. And we may here state, that in the next sphere of existence every man is held responsible for the use he has made of his earth-life, to the exact extent of the development or deficiency of divine light in his soul. This responsibility, however, does not mean that he merits vindictive punishments to satisfy God's wrath, or torments in hell. Oh no! God is a God of love, and responsibility in the higher life signifies, that each soul must cultivate those powers which it lacks, and purify those which may have been mis-directed. To some, this will be a very arduous, nay, a very painful task; to others, whose opportunities, privileges, and capacities, have not been great, but who have done their best with pure motives, comparatively easy and pleasant.

Spiritualism teaches that punishment is remedial and educational, and consists in mental anguish—a sense of sin and shortcoming; and that the individual is held responsible as long as the circumstance of the sin lasts. The sinner must not only obtain the forgiveness of those whom he has wronged, but develop those moral faculties, through whose lack of strength the sin originated, ultimately, however, he steps forth free, and with new vigour, which has come through the consciousness of this suffering, and in love to God and man.

Undoubtedly there is much truth and beauty in the Christian religion, and this will live, but those crude ideas which limit the destiny of man to one of two states—heaven or hell—will be outgrown, and, even now, are passing away. The highest minds in the country are opposed to them. Garibaldi, Darwin, Emerson, Carlyle, Longfellow, who have just passed from your midst, were not Christians in the ordinary sense of the term, but were faithful to the highest dictates of manhood, and true workers for humanity.

We hear much talk of "Christian civilization," but, do you call that Government Christian, with its immense Navy and huge Army, and which spends millions on its armaments, and fits out great engines of war? Is that Government Christian that licenses dens of infamy where drink is sold, and vice, disease, and moral death and damnation worked? Are those Christian Governments that keep the youth learning to kill, the best part of their lives, or, in default, cause them to seek other shores for freedom they cannot find at home? Do you call that a Christian country where the people are labouring under conditions worse than slavery, and where a section of them—the Nihilists—are protesting against the tyranny and autocratic government under which they suffer? What do we mean by "Christian civilization"? That which brings shame upon the countenances of those who think of it? Who are conscious of the crimes that have been committed under the name, and the wrongs which have been forced on peoples, by going to them with the whiskey barrel and opium in one hand, and Bibles in the other.

Christian art and science is next talked of. As to arts, it takes the pagan masters for examples; and as to the sciences, they have had to fight the bigoted hypocrisy and prejudices of those who, while they claim to be servants of the living God, and to have the interests of humanity at heart, would keep the people in ignorance of the advanced knowledge of the day, that their vested interests may not be endangered. But science has gone on, made her discoveries and gained her victories, in spite of so-called Christians rather than with their help. Every great invention that has been produced—the steam engine and the printing press, for instance,—has, singular to say, been met with the cry, “It is the devil.” The same epithet was applied to Jesus—“He doeth his work by Beelzebub, the prince of devils.” Therefore, neither the arts nor sciences are “Christian,” but belong to humanity, and are the expression of its natural tendencies, and the evidences of its progressive perfectibility.

Faith, Hope, and Love are accounted “Christian virtues,” but it is well to recollect that as these sentiments did not originate with Christianity; they are no more Christian than Buddhistic or Brahmanistic; they belong to humanity, and every man, woman, and child must exercise and express these divine attributes of the spirit. These have been manifested in every age and nation; and, whether among the poor and oppressed, or in regal courts, under despotisms or in republics, it matters not, human nature is everywhere the same; men and women the same, with hearts, hopes, loves, and possibilities the same, the child of God, spiritual in nature and immortal in destiny, and always has expressed in his outward life rays of the innate divinity. It is unnecessary that we should deal further with these claims, suffice it to say, that others put forward on the score of faith and hope are as inadequately sustained as those already mentioned.

The majority of Christians do not know what has become of their brothers and sisters, and the consequence is, there is, at death, a great amount of grief and suffering, and fear lest they should be enduring torments in Hell. The uncertainty existing in most minds, as to whether they are saved or not, is aptly illustrated in the couplet written on a tombstone, by a man of his friend—

Too bad for heaven, too good for hell;
Where he has gone I cannot tell.

But Spiritualism settles the doubt, by declaring the variety of states and spheres, each one going to his own state, and continuing his existence from exactly the same plane, morally and spiritually, as that occupied before the death transition.

THEOSOPHY.

SPIRIT AND MATTER.

By JAMES McDOWALL.

(Continued from last week)

The second, and central, condition of Pressure—as it passes through accumulations to its zenith of Quality, and ere coalescing with the Absolute—is the self-conscious Ego of the individual: self-conscious, because it is the point of union between two opposite infinities; one, an infinite source or fount, the other, an infinite receptacle, to either of which it may lean without destroying its equipose. For, if it leans to the side of Motion (materiality), the Void, the necessary consequence of that motion, is intensified, its energy becoming more thin and attenuated and far-reaching,—and the central fire gains in quality what it loses in bulk, and, therefore, coalesces with a degree of quality more near the Absolute. The two extreme conditions (not positions, remember) both infinite in extent, are the absolute Pressure and the absolute Vacuity; the last, from the impossibility of its own existence, necessitates the continual generation of Substance to fill its own vacuity, but the sudden contraction of the substance generated,

keeps in a degree of vacuity that which would otherwise become a universal plane of substance of a uniform quality; thus making the Void a perpetual fount, because it is the perpetual result of the subtraction of the substance that it generates.

If, as we have said, the body leans to the side of Motion, the vacuity becomes the more perfect, as such, because of the more sudden contraction of the substance that it generates, by reason of the body becoming a more perfect void to the sphere of absolute Pressure; the contraction resulting in a greater condition of pressure at the centre of the body, but over a less extent. This, because of its greater pressure, coalesces with a higher and more universal degree of Quality. All the operations in both directions are intensified, that is, the body becomes more material, the central condition of fire more spiritual, and, because of this greater difference, is more suddenly subtracted by the absolute Pressure, as it is more suddenly supplied by the greater vacuity—the last condition being an absolute void, because of the continuous and instantaneous subtraction of the substance it generates. This results in absolute Pressure at the centre of the body, which is as instantaneously subtracted—because one with the infinite sphere of absolute Pressure—leaving the body still purely material, because of this sudden subtraction of its central qualities. The reverse of this takes place if the body leans to the side of Stillness. Then, the body resists at every point the penetration and subtraction of its inner qualities, and, in consequence, sustains to some degree the pressure of the Absolute, not being wholly a negation of its qualities. Remember, that absolute Stillness is absolute in every positive quality; and, therefore, infinite.

Now, farther, the infinite sphere of absolute Pressure is an infinity of infinitesimal differences in every point, these differences extending over its infinity. The infinite Void, to the last degree, is graduated from the centre outward, or from the circumference inward: at the centre, absolute Pressure, at the circumference (infinity), absolute Perviousness—or Attenuatedness. The infinite sphere of absolute Pressure is graduated by degrees of Quality to the material body; the infinite sphere of absolute Perviousness is graduated to the spiritual form within the body. The spiritual form and the external form are thus inverse correspondences; each, in every respect, is a contrast to the other, because their causes are contrasts. The infinite sphere of absolute Pressure by contraction in Bulk and expansion in Quality, ultimates the material germ, the pervious qualities of which create the infinite Void, which, being an impossibility, immediately becomes pregnant with the qualities of the germ—be it sun, planet, atom or man. These qualities of materiality and form, by the instantaneous contraction to the centre of the germ, are its inverse correspondence. Thus, if the body be that of a man, every extension of his body has its correspondence in degrees of Quality or Pressure, so that the spiritual or innermost, although in the form of sphere, which is the uniform and, therefore, not form, has, in degrees of spiritual quality, legs, arms, feet, hands, head, eyes and every organ of the body in a spiritual sense, that the body has in a material sense; the energy attracted by the longest extension of the body, as the hands and feet, reaching to the greatest spiritual depth (greatest degree of Pressure). So, also, with the bones and teeth: their greater materiality has their inverse correspondence, in that they result from the subtraction of a more spiritual substance than the flesh and cuticle.

I need not go farther into this at present, as I intend to devote a future paper to the consideration of the external and spiritual form. What I would press at present upon the Reader's attention, is, the wonderful truth, that the principle of Mediation is the Gate of Life, and, like all else in nature, is dual.

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(To be continued.)

The November number of the “Phrenological journal.” (Fowler and Wells, New York, 1s.) is extra good. The papers on the character of Sir Garnet Wolseley, the writings and creed of Emerson, and the home and habits of Longfellow, are instructive and interesting. Then there is a solid paper on the “Race characteristics of the Anglo-Saxon,” articles on the feet, medical matters, origin of disease, etc., with a tale—“The witch-mark.”

SKETCHES FROM LIFE; OR, LEAVES FROM A CLAIRVOYANT'S NOTE-BOOK.

No. 2.—ANGEL'S WORK.

(Commenced in No. 655.)

After going at a headlong speed for a considerable distance, he was recalled to himself by a friendly hand being placed upon his shoulder, and the voice of an old acquaintance saying—

"Why, Kerne, my good fellow, what is the matter? Are you mad—rushing through the streets at that rate?"

"Mad," replied Randolph, "yes, I think I am."

"Come," said his friend, "let me see you home safely to Mrs. Kerne; she must take better care of you than this."

"She!" cried Randolph, furiously; "it is she who drives me frantic. I hate her," he added, vehemently; "and if I were to return now I should murder her."

"Then come with me," said his friend, "I am going a little way out of town, and shall not be back until to-morrow; by that time you will be calmer, and will think better of it."

"Curse her!" replied Randolph, through his set teeth. "I will never return to her again!"

And he never did; for, as the train sped on its way, it came into collision with some trucks which were being shunted on to a siding. Many of the passengers were much injured, but only Randolph and one other were killed.

"Poor Kerne!" would his friend say, when recounting the incident. "Little did I think, when he said he would never return to his wife again, how terribly his threat would be verified."

Adelaide lay upon the ground where Randolph had thrown her, partially stunned by the fall. When she recovered her full consciousness, she raged about the room like one possessed, calling down frightful curses upon her husband's head; then, sitting down, she wrote a most foolish letter to Carlos, saying:—"You said, the other day, you loved me, and wished to save me from my husband's violence; if you really meant what you said, come at once and fetch me away. I am mad enough for anything now." But, by the time Carlos arrived, Adelaide had received the news of Randolph's terrible fate, and all her anger was turned against herself, for her mad folly and cruelty towards her husband.

Carlos was more enraged that his revenge was thus thwarted, than sorry for Adelaide's terrible anguish, and resolved he would reek his vengeance upon Adelaide, now that Randolph was beyond his reach.

"She does not care one jot for me, I know, and only flirted with me to annoy her husband. Well, I will make her love me, or, at least, marry me; then I will spend his money in lavish enjoyment. Oh! such revenge would, indeed, be sweet, if I could only be sure he could see and know it."

So he set to work to soothe and console the wretched Adelaide; who, poor soul, was almost beside herself with sorrow and remorse; for, as Hester had said, she really loved Randolph, and would have given, at the moment, all she possessed, to recall him to life. For days she would shut herself up, and would see no one, and when at last Carlos was admitted, even he, cold-hearted as he was, felt shocked and somewhat softened, by the ravages that grief had made in her; but, in pursuance of his resolve, he soothed and flattered her, and made himself so necessary to her comfort, that later, when he asked her to be his wife, she consented, apparently with very little reluctance.

When Randolph first recovered consciousness, he was lying on the ground with his head pillowed on Hester's knee, while her soft fingers stroked his head and face, while several persons stood near, watching him.

"Oh, Hester!" he said, "what a dream! I seem to hear the rush of the train still; and my head, oh, the pain was awful!" Then, as if recollecting something: "But you were dead, and I married to Adelaide. Oh, how I hated her!"

"Do not say so," said Hester, gently. "Lie still a little while, and all will be well."

Randolph sighed wearily, and closed his eyes. After remaining thus for some hours, he raised himself on his elbow, and, looking straight at Hester, said,—

"I remember it all now. I swore I would never return home again, and now I never can. Do you think she will be sorry?"

"I am sure she will," replied Hester, soothingly.

"I wish she may be miserable," said Randolph, fiercely; "I cursed her, and I wish all I said may come to pass. I am glad I am alive. I will wait until she is sure I am dead, then I will go and claim her. Oh, it will be fine to disappoint them both!" And he laughed a mocking laugh.

"Hush! pray, hush!" said Hester, "You can never go back in that way now; for you have left the earth, and are now a spirit in the spirit-world."

Randolph gazed vacantly at Hester for some moments, then said—

"You never used to speak falsely, or I should not believe it, for it looks exactly like earth; and both you and myself are exactly what we always were."

"But," said Hester, "I died, and was buried,—think!"

"I cannot," cried Randolph, wildly; "I must be mad."

"No," said Hester, "you are quite sane,—lay your head down on my lap, and I will sing you to sleep."

So, with a weary sigh, he lay down, and Hester's sweet voice soon hushed the passion-tossed soul into a peaceful slumber, which lasted many hours.

When he awoke, Hester was still sitting with his head on her lap, and as he opened his eyes, he saw in Hester's face such a world of tenderness, womanly sympathy, and angelic compassion, as touched him to the centre of his soul; and, for the time, stirred up all the latent good in his perverted nature.

"Oh, dear Hester!" he said, "since we both live, and you love me so much, for I see that you do in your face, stay with me always, and I shall be happy and content."

"Yes," said Hester, sighing, for she knew how short this state of mind must be, with a nature like Randolph's.

And she was right. For some weeks he appeared content, and wandered about in the bright sunshine, or sat under the trees, listening to Hester's singing; but after a while, as he got used to the new conditions, his lower nature began to assert itself once more, and again he had the bitter mortification of seeing Hester shrink away from him, as she used to do in the old days on earth.

"Why do you turn from me in that way?" he demanded.

"You are my wife, are you not?"

"No," said Hester, boldly. "Death severed that, to me, always hateful tie,—and I can never renew it," she added, with a shudder.

"Yet you voluntarily came to me, and have stayed so long, and have been so kind, that all my old wild passion for you is revived, and if you will not love me in return I shall go mad. But you shall, you must!" he added, savagely, seizing Hester by the arm and shaking her violently.

Hester screamed loudly; and a white mist suddenly arose and enveloped them for a moment. When it had cleared away Hester had gone also.

Randolph stood like one turned to stone for many minutes, then gazed around in a bewildered manner. What could it mean? He was all alone, and the place, which a moment before had seemed so bright and beautiful, was now dull and dreary in the extreme. The solitude and stillness appalled him.

"Hester! Hester!" he cried, "come back, come back!—I will not hurt you, indeed, I will not; come back, and be sister, friend, anything you like, only do not leave me here by myself, I cannot endure it!"

But no one answered. Then he searched about amongst the trees and bushes, but could find no trace of any living thing.

Thus several days passed, and most bitterly did he reproach himself. "What devil possessed me, I wonder," he thought; "when she was my wife, I frightened her out of life; and here, when she came and stayed with me, comforting and consoling me, like an angel as she is, I must frighten her away with my wild selfish passion. Poor little dove, that she is! what a contrast to Adelaide. By the way, I wonder what she is about. I must have been here a long time; I wonder how long. I have quite lost all count of time. I wish I could see Adelaide. I wonder if my curses have taken effect. I should like to know. What was that Hester told me before I died? that Adelaide and I belonged to each other, and should be together to all eternity? Oh, what an eternity of Hell it will be! She swore she hated me, and I am pretty sure that I hate her. How I wish I could see her, and tell her so!"

And, as desire gives presence in the spirit-world, in a very few seconds he found himself standing by a couch, upon which lay Adelaide, weeping bitterly; and Randolph's cruel heart was highly gratified by the sight of her misery.

We will now go back, and see what had happened since the death of Randolph.

(To be continued.)

MEDIUMSHIP.

A CRITICISM OF THE PECKHAM CIRCLE.

To the Editor.—Sir,—On reading your last number, and Joseph Cartwright's letter therein, I put it down with rather strong exclamations, among which were—"When will Spiritualists leave off playing the fool—and publishing such degrading scenes for the laughter of the public?"

If that was the first impression received by an old Spiritualist of 25 years' standing, how would it affect others outside the Movement, who can make no allowance for strange fantastic tricks? I was comforted a little on seeing a few sober editorial remarks hereon, but you let him down too gently.

It is humiliating to one who loves the Cause, and is daily working to gain adherents,—not necessarily of full-blown

Spiritualists, but, at least, of believers in the truths we promulgate,—to find a man taking burnt cork in his pocket to a dark seance, and there smudging the fair faces of ladies and gentlemen, (I presume there were some there) either himself or by a low spiritual deputy: worse still, to record the tomfoolery! I know Mr. Husk very well, by repute, and would suggest that his reputation is scarcely safe with such a circle.

Such scenes may show psychical power, but I should not care to sit with such psychics, any more than I would sit next to a coal-heaver on a sofa, strong as he may be, in order to add a new specimen of British strength by ridiculous comparison. The issues involved in this interesting research are too serious and too sacred, for us to stand by without uttering a word of protest, on this calmly prepared method of adding degradation to our good name!—alas, where is it?

I enclose my card, from which you will see that these remarks are not those of a novice, but of one who would welcome research in a becoming spirit, and even admit outre idiosyncracies, when not sought.—Yours truly, INDIGNANT.

REMARKS.

When Mr. Cartwright left his communication, and named some of the contents, we said some of these matters—such as the pouring out of liquor, would not be well received by some readers. His reply was—"It is the truth! I cannot make it different. If the liquor had not been there, the spirit would not have been able to present it." Knowing Mr. Cartwright to be a reliable and intelligent man, and deeply interested in the elucidation of these facts, we printed his letter, knowing that it is well to give the truth sometimes.

From our point of view, it is the most instructive report that we have read for many a day; and we gladly embrace the opportunity which "Indignant's" letter offers, to say a little more on the philosophy of these manifestations.

It was an "investigator's" circle. The object of the sitting was to prove indubitably that the phenomena indeed take place. About that there can be no mistake; it was a most successful effort, and, so far, commendable.

We have a pretty large acquaintance with the wants of the "public," whose "laughter" is supposed to be excited by the narrative, and our opinion is, that minds nibbling at the subject would express an earnest desire that they could be favoured with a similar opportunity. Mr. Cartwright is too old a boy for a "lark"—he is near, or over, his three score and ten. His object in taking the pigments to the circle, was to produce such a permanent effect, that, after the sitting, there could be no doubt whatever as to the power of the spirits. We know a medium who wore an ivory ring round his wrist for weeks, placed there by the spirits, and no surgeon could remove it without cutting off the hand. The spirits ultimately took it off imperceptibly. We have heard of a man who had an iron ring placed on his neck, by the spirits—the ring so small that it would not go over his head. These trophies of spirit-power were shown, with no small degree of pride, by their respective subjects, and so, we presume, would be the "tattooed" faces in the Peckham happy group. For, remember, Mr. Husk is not only very defective in his eyesight, but the manifestation occurred in complete darkness, and, even if the trick had been attempted, it would have been impossible to gently touch the faces in such a manner in the dark. Altogether, it was a splendid "test," as the investigator has it, and that is what the circle sat for, so was the handling of bottles in an adjoining cupboard, and the mixing of liquors in the dark without noise or mishap. Really the evidence furnished affords matter for gratitude, not indignation.

Now, as to the alleged "playing the fool": all those spiritualistic attempts, looked at in a censorious uncharitable spirit, are rather ridiculous, as are many scientific experiments, and, indeed, the ordinary functions of life necessary to nutrition, health, and reproduction. When reading before an audience Mr. Crookes's experiments as to the occurrence of the raps, etc., the laugh has been raised, and contempt has been expressed at the silliness of noticing such matters; and we have experienced the same when alluding to the Dialectical Society's and other experiments. The serious end in view sanctifies these harmless means.

Then, as to the "jolly" feeling evident in Mr. Cartwright's letter,—that is a necessary concomitant of these physical phenomena, or some other form of emotion, which will relieve the brain-tension. When a party becomes lost in enthusiasm or laughter, then the phenomena occur with great spontaneity. We have frequently seen a serious thoughtful circle, well-nigh in despair at want of success, every moment becoming more sober and serious; but all at once, some flash of humour set all a-laughing, and the manifestations forthwith commenced. To this end, the spirits often have recourse to amusement, and the engagement of the sitters' attention with some other matter, while a materialization is being prepared.

The Reader, who has perused the lecture of last week, will be able to appreciate the philosophy of this matter.

But what harm is there in laughter, gladness, joy? All depends on the motive of it—on the allusions which call it forth. It is a part of the man, as formed by the Creator, and has its use. Laughter relieves the ganglia, or soul-process, from the dominancy of the cerebro-spinal nerves, and gives out force for these manifestational purposes. In short, the

individuality of the sitters must give way as much as possible, that their personality may afford a medium for the spirits to manifest by.

Such is the natural law, as indicated by many experiments. Any emotion will act favourably; thus, hymn-singing, when all join in, "heart and soul," is usually resorted to. We have seen spiritually-influenced exhortation, also, produce grand results. But—What is there to make a long face about? Bad liver, over-work, the cares of earth, and the dark gloom of the grave have cast a pall of most unnatural hue over the borders of the spirit-realm. Is that the normal condition of things? In meeting "John King," or "Peter," we simply meet a human being, and to clothe ourselves in sackcloth and ashes would appear more ridiculous, than to be heartily joyful that the two worlds could, in amity and love, thus shake hands. The merry laughter of childhood is associated with a feeling of serious regard for all things sacred.

But we are yet in the early morning of spiritual manifestation. The friends that greet us now are the hewers of wood and drawers of water on the threshold. "Irresistible" is a rough-and-ready sailor, but, his manner aside, most devoted to the interests of those he meets on the earth-plane. "John King," the "Skipper," as he would, no doubt claim to be called, has now left the fore-castle, and gives his orders from the quarterdeck. We have observed great advances in these manifesting spirits during the twelve years we have known them as "men and brethren." The world cannot be too grateful to them. It is for no pleasure of their own, that they take the frequent "mud-bath" into the conditions of miscellaneous circles, and appear again, for the time, in mortal garb. Our delicate and spiritualized friends and teachers—the architects of our Spiritual Home—could not do that; but they have been supplied with labourers, "hodmen" who undertake the more humble uses, which the materialistic state of mankind renders necessary.

As for ourselves, we have no pet methods of obtaining manifestations. We do not dare dictate to nature, we observe her methods, and try to understand them. We do not imply exclusive approval of any circle we report. We approve of all, in so far as all supply food for deep thought. That is the use of these phenomena. The manifestations are themselves the revelation. And are they not much more suggestive than any mere words could convey? The matter is left entirely in our hands, whether we profit by them or not. But the vista in front is endless; we always see before us the "pillar of fire"—a glorious, luminous manifestation, not so solid and of the earth, but bearing on its borders the radiance of the Highest. To pave the way for that, we must, in this our day, well appreciate what we have already got.

As for Mr Husk, he is docile as a lamb, and takes no further part than simply to be present and make himself agreeable. The musical manifestations are extraordinary. The Peckham circle is just the antipodes of the censorious, prying committee. By following carefully the circle method, the manifestations may be elevated and redeemed from the depth to which mercenary promiscuity has plunged them.

THE "BETTER WAY" IN RESPECT TO SPIRITUAL MANIFESTATIONS.

A LETTER TO A FRIEND.

SIR,—I am sorry that circumstances will not permit my addressing you in my full name, but as you know me well, I venture to send you a few lines upon a subject now engaging the supreme attention of Spiritualists; viz., "the best method of obtaining true and reliable spirit intercourse, in whatever form it may present itself." Allow me then to say, as a pre-amble, that Spirit Intercourse with all its attendant phenomena is a TRUTH. I KNOW THIS, and when I say I know its truth, I DO ABSOLUTELY KNOW IT, through years of experience with a private lady friend, who is a wonderful medium, as, also, through one of my own daughters, whose singular power of clairvoyance as a child, first led me to study the subject.

Therefore, I have the great blessing of being able to say that my faith in Spiritualism is founded upon a rock, that happily frees me from the quagmires that public mediumship seems so often to land people in—but which (from long experience of the extremely delicate conditions necessary to true and pure mediumship), I firmly believe to be far more frequently caused by the CONDITIONS OF THE SITTERS than THE MEDIUM; he or she being the unhappy victim to those impure spirit surroundings brought by ill-conditioned sitters, who are THEMSELVES the true cause of those effects upon the OBSESSED medium, they so loudly decry.

But this, "en parenthèse," as the aim of this letter is not to defend mediums, but rather humbly to show "the better way" if possible—and that this "better way" is productive of all the usual phenomena, I can assert from my own private experience, with the private lady, above alluded to; she and I having for years had, in our own private apartments, with no other person present, the direct voice, materialized forms, spirit lights, the most delicious perfumes, etc., etc., added to which, manifestations of so sacred a character, that I shrink from more than this passing notice of them; but which, were they really known and believed in, as the sublimely beautiful

FACTS they are, might induce investigators to approach this grand subject, with the awe and reverence it demands.

Now, such manifestations are within reach of ALL, if they will but go the right way to attain them, and this leads me to explain myself in as few words as possible, by endeavouring to show (so far as my experience goes), how all spirit-intercourse should be approached.

Let us only bear in mind that there is one great law reigning throughout the Universe—"the law of Affinity"—and all lies in a nutshell.

That law once recognised, each person holds in his own soul the magnet that draws to him those spirits congenial to his soul, of WHATEVER HUE IT MAY BE. Therefore, in approaching so solemn an intercourse, our first desire should surely be, so TO PURIFY OUR HEARTS AND SOULS, that the higher spirits (on whom alone we can depend for true instruction and guidance) may be drawn to us by that unerring law of "affinity," or "like to like."

Then Spiritualism will, indeed, be seen to be the great and holy TRUTH it is. And ALL can do this—for in every soul is implanted the God Nature (however undeveloped it may lie), and all have the power of so purifying and elevating their souls, that when they desire to enter upon that most solemn of all investigations—Spirit Communion—those from whom they would most aspire to receive counsel and instruction, would be naturally drawn to them by that universal and un-failing law of attraction of "like to like," or "affinity."

May I hope that this letter may induce some, to try "the better way," and I shall not have written in vain.

I remain, yours in sincerity,

"M."

"NATURAL SPIRITUALISM."

Dear Editor.—Sir,—The Report of your Lecture last week must have aroused many inquiring thoughts in the minds of those who read it, as it enters a deep and rich vein of practical investigation, and brings home the vagaries which haunt the imagination of many of our spiritual brethren: I mean those wild Utopian dreams which only enchant the useful hours of study and observation, that might be devoted to such practical work as the classification of the various functions of the body, as the representative organs of spiritual essences.

The tendency of this mode of enquiry carries the mind of the student along a practical groove, and, in consequence, spiritual inquiry becomes the factor of an educational movement. This is the urgent need of the present hour; not to say that its introduction will popularize any phase of mediumship, or impart life to defunct systems, but would place in the hands of Spiritualists an advantageous position for a vital form of organization. The very salvation of the Movement lies in this orderly and teachable form of communicating spiritual Truth. There is a ready reference to the text-book, as that is in the possession of every individual. By this process, you are inculcating valuable physiological facts, and, at the same time, intertwining spiritual deductions, which shall ever be linked with the thoughts of individualized existence. I would term this the true Religion of Nature, or spiritualization of the matter-of-fact existence around us. It is a wide and almost exhaustless field of enterprise, and calculated to impart imperishable truths upon the mind.

I remember reading, some years ago, a book entitled, "Sturm's Reflections." The author seeks to spiritualize the various objects of nature, and the revealments of science are made digestible to the spiritual thinker. Although there was not that philosophic vein of thought which is observable in your Lecture, there was present to the mind of the writer, a devotional feeling, which sought to clothe the objects of nature as symbols of intelligence, of wisdom, of goodness, and expressive tokens or external representations of the Divine Being. While reading that book, I felt a contradiction arise in my mind, with regard to those broad benevolent principles of Deity, as taught from actual nature, and the contracted form, and I might now say, contorted features of the same Power, which was taught in the Churches. But having recourse to the open book for corroboration of the first idea, and only reference to the abstract and misty reasoning for the support of the second, I took kindly to the reading of the character of God from the profusely illustrated volume of Nature. Now, I wish you much speed in the formation of those grand principles of spirit from the facts of nature, and especially the formation of the human body.

Some time ago, we were directed into this same field of observation, by symbolical pictures of the Divine Man, or the connexional form of the life and organism of man, with the different spheres in existence, here and beyond this planet. I think the rude outline of one of these symbolic pictures was shewn to you when I visited London, and as the idea, in a sense, did correspond with the philosophy of life, as enunciated by A. J. Davis, I felt somewhat gratified by this knowledge, as the influence of that writer's ideas had not reached me, and it was to me an embodied thought from a spiritual source.

I can foresee this form of teaching will bring around our meetings a healthier influence, and attract, as centres of work, the lofty thoughtful intellects of the past, those natural scientists, with their broad humanitarian views of life, who left the deep impress of their lives on the pages of human history, the

external volume of earthly experience now closed; but who await the unfoldment of the spiritual side of nature, and an opportunity to divulge the wonderful secrets of interior existence. This will tend to consolidate the course of action you have initiated in those preliminary lectures.—Yours, etc.,
Kirkcaldy. A. DUGUID.

NEW ERA IN EDUCATION.

The following address "To the Friends of Progress" was issued by a score of the friends of Dr. Buchanan, among whom we find the names of Hon. J. L. O'Sullivan, Prof. Kiddle, Dr. S. B. Brittan, Dr. J. M. Peebles, Prof. H. P. Gatchell and Rev. Dr. Strickland.

TO THE FRIENDS OF PROGRESS.

In the eloquent and memorable address delivered by Prof. J. R. Buchanan, at Boston, on the "New Era in Education," we find a scheme of philanthropy more comprehensive, wide reaching and efficient, than any of which we have any knowledge. We ask you to read it carefully, that each one may answer for himself the question—What can I do to promote so grand a measure?

If the principles for which heroes, saints and martyrs have died, and will continue to toil and suffer, are to become established on earth, it must be by such means, for falsehood and wrong can never cease to prevail until they are expelled by what Prof. Buchanan calls the omnipotent power of education. That power and the mode of realizing it have been presented by him as they have never before been presented. He is the leader in this great reform, and it is fitting that he should be, since his life has been given disinterestedly to reform, and his wonderful discoveries have organized with philosophic clearness the great science of man—the science of anthropology—from which philosophy will take a new departure, and the results of which in the words of the poet Bryant are, "Second to no other in immediate interest and in promise of important future results to science and humanity." No one individual in the whole history of vital and medical science has done so much to solve the mysteries of being and apply the solution to human welfare.

Among the grand results arising are an entire change of our educational system and a fundamental change in medical philosophy and practice, the merit of which is already recognised by those who have attended his original courses of instruction.

In this great movement we shall co-operate as friends, and we do not see how any one who understands the subject and feels a sentiment of love for his fellow beings, can hesitate to co-operate by personal exertion and by all the means that he can control, for works of benevolence and enlightenment.

SOUTH DURHAM DISTRICT ASSOCIATION OF SPIRITUALISTS.

On Sunday, October 29th, the Second Annual Meeting of the above Society was held in the Temperance Hall, Gurney Villa; when a report of the work of the Society was given by the Secretary, showing that a great amount of work had been accomplished, and that the seed sown had already borne fruit, and that the prospect was brighter than it had been in the past; and, therefore, there was cause for rejoicing; also, encouragement to still persevere on in the good work. Financially, there was a small deficit, but hitherto the public have not been asked to assist in this respect, so that the work and expenses have alike fallen on the members; however, it has been decided to occasionally ask public assistance in this matter. Our District is rather wide, which is rather heavy for Local speakers, as all the places can only be got to on foot, in some instances involving a journey of eight or nine miles. Meetings have been held regularly at Gurney Villa, weekly, and alternately at Spennymoor, West Auckland and Shildon, with very fair success. The Society possesses a very good Library of about thirty volumes, which have a good circulation. Circles are held regularly through the week at the various places, at which development is steadily going on.

Mr. Grey, of Gateshead, who was the speaker in the afternoon, gave a very nice address on "The Soul and its Destiny," which was much appreciated by the audience. In the evening, Mr. Grey, and Mr. Oyston, Hunwick, addressed the meeting. Both the speakers gave able addresses, which made favourable impressions on their hearers. There was a good attendance at each meeting, many strangers amongst them, who, we hope, may be impressed with the desire to inquire into the truths of Spiritualism.

S, Co-operative Street, Old Shildon.

JAMES DUNN.

Mr. De Main, in one of his discourses, alludes to the symbol of a green leaf. In "Oahspe" the Divine Name is written as a cross made within a circle, the limbs of the cross extending slightly beyond the circle. On this cross a leaf is stretched, the horizontal arm of the cross passing through it. The astrological symbol for the earth is a cross within a circle. The leaf stretched thereon may represent the manifestation of life on earth. The act of creative power.

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Legacies on behalf of the Cause should be left in the name of "James Burns."

SEANCES AND MEETINGS DURING THE WEEK AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

Tuesday.—Mr. Towns, Clairvoyance, at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 3, 1882.

NOTES AND COMMENTS.

It is not the very best way to get at truth, to dub mankind with sectarian epithets and pit them against one another. Thus, all persons called Christians are not equally intelligent, holy or bigotted; nor are all persons called Spiritualists equally spiritual, liberal and enlightened. The good derived from either class would make a very respectable humanity, and it may be said with equal truth, that the evil from either Christian or Spiritualist camp, would be sufficiently appalling. "A man's a man for a' that," whatever label he may stick on his forehead.

These thoughts have reference to Mr. Wallis's lecture. Some of the notions set aside have a basis of truth, which it is possible neither Christians nor Spiritualists are yet in a position to define. It is not very "wholesome fairing" for Spiritualists to become too "cocky" on their high attainments. Whatever may be in the immediate future, it is quite certain that in the past, spirituality has occupied a much higher grade on earth than it does to-day. Our various theologies, superstitions and philosophies are the misunderstood remnants of a once universal light.

And, why is this? Let us answer by asking—Why have we more sunshine in Summer than in Winter? Because of the position of the earth in relation to the sun. Then, we say, the Solar System as a whole, in describing its great cycle, round a more central system, passes through degrees of spiritual relationship, which cause an increase or diminution of spirituality on earth. There are spiritual Winter and spiritual Summer, extending over thousands of years, and no man, be he ever so ardent a Spiritualist, can gather his spiritual strawberries till the season comes for them. Paul may plant, and Apollos may water, but God giveth the increase.

A gentleman who has sat many times in Captain James's circle, points out that the sitters do not hold hands. On one occasion they did so, and the manifestations were of a very violent character: chairs and other objects being tossed about freely. This variation in the results was attributed to the condition induced by holding hands, so that it was not resorted to; the manifestation of material forms, and the placing of objects into closed slates, and other high-class phenomena, being chiefly sought.

Why should this hand-holding induce these violent manifestations? Did the accession of volitional power, occasioned by joining the mechanical structures of the sitters, thus alter the agencies with which the spirits had to work? Or, did the feeling of suspicion, which led to the holding of hands, draw

forth this emphatic response on the part of the spirits? In searching for causes, we must not get lost in a chase after physical conditions, but investigate the mind sphere for those influences which relate us most intimately to the operating spirits.

Holding of hands does not cause unruly manifestations in all circles. We have had many sittings with Mr. Herne of late, and in the dark circle, yet the manifestations are quite gentle: the manipulation of spirit-hands, and discourses of a highly intellectual character in the direct voice. During the materializing seance in light afterwards hands are not held. This seems to indicate that the best condition for ordinary physical phenomena, is to hold hands, but for materializations not to do so.

Much of our space this week is devoted to the discussion of the best means of spirit manifestation. The sciolists that spring up amongst us from time to time, blow all phenomena away with the wind of their breath. The wealth of sound knowledge that has graced our columns these two months, could not have been produced at any time in the past. The Cause, in its intellectual form, is making solid work, which will augment with time. Phenomena, also, are abundant and of all degrees of quality, from the manifestation of the brawny navigator to the finer influences of the nervous temperament. To the pure all things are pure. To scout any facts because they are demonstrative is not good spiritual policy. Neither is it well to be too enthusiastic over foibles, and reduce the phenomena to a plaything.

"Veritas" criticises some of Mr. McDowall's speculations, and adds:—"He may, however, be right in his idea of the intertransmutability of the two poles of spiritual and material being. But this is a grave subject which calls for grave consideration. There is, it would appear, a kind of spiritual chemistry in this universe of ours, and anatomy of the soul. But all is transformation—wonderful, inexhaustibly beautiful—transformation of the one and the same dear old Substance of which we and all things are made; of which our ancestors were made,—of the blessed Substance in which Christ preached his sweet heart-strengthenener on the mount, in which Plato and Aristotle philosophised, in which Cicero and Demosthenes thundered against their Catalines and Philips, and in which roses bloom, lovers kiss, and Iris throws her bow of evanescent beauty across the summer sky."

Mr. Dowsing, Framlingham, who says he has visited Lowestoft regularly once a month for the last five years as a spiritual missionary writes:—"I hope Miss Corner will let others know if she receives any information about her mind pictures, or whatever they may be. Mine are identical with hers, and they puzzle me much. The forms are generally of spirits in the body, many of which I become acquainted with after seeing their 'double' or whatever it may be. At other times I seem travelling by rail or boat, the variety of scenery as perfect and charming as real. Sometimes I am at large demonstrations. One recently, a tumult of people, not English, I think, French, all as plain as if I was really present. I am quite awake at the time, but it is generally at night, when sitting or lying in bed. I should much like to know something about it. I do not like to write to Miss Corner, cannot you assist us? Pardon me for writing so much. Mrs. Manby continues her beautiful painting." We have heard of another seer who thus travels in spirit much, and can do so voluntarily. We wish she could be got in the humour to write her experiences.

Miss Caroline Corner has in the press, a little work entitled, "My Visit to Styria." It is being issued by subscription, and a large number has been already called for. It will be ready for delivery next week. As Miss Corner was the guest of the Baroness Adelmä Von Vay, the great Spiritualist of that part of the country, the "Visit" will prove of special interest to our readers. The price will be 6d.

PRIVATE INSTRUCTIONS IN MESMERISM.—From a gentleman who received a copy of the work by Miss Chandos Leigh Hunt, advertised in our columns weekly, the following spontaneous testimonial was received per post card: "To Miss Chandos Leigh Hunt Wallace.—Dear Lady,—The 'Private Practical Instructions' came safe to hand this morning, for which I sincerely thank you. I have read and studied several works on this subject, but your Private Instructions are the quintessence of all I have ever previously seen or read. I can well understand as far as I have read, it is so plain and distinct, that I do not think I shall have any occasion to ask any questions. Wishing you every success in your great and useful work, I am, Dear Lady, respectfully yours, JOHN MONTAGU, 24, Pool Street, Cleveland Street, Birkenhead, Thursday, 26th September, 1882." Our readers would do well to send on a couple of penny stamps for a prospectus. It is quite a book in itself.

COINCIDENCES.—"Drus," in his gleanings in the "Cornubian," thus narrates:—"I learn from last week's 'Cornish

man' that Capt. David Pentreath, of Newlyn, who some time ago was charged, in the Isle of Wight, with indirectly causing the death of one of his crew, has recently received serious injuries through a fall from a wharf to his fishing-boat. As the accident occurred exactly twelve months after his trial, the circumstance is regarded as a curious coincidence. The same paper contains a paragraph respecting an ill-fated pair of shoes, which exchanged hands—or feet—three times, each owner, whilst wearing them, sustaining very serious injuries. This also is considered a strange coincidence."

A correspondent at Portsmouth, making inquiries on Spiritualism, sends a stamp for the postage of the last letter, and an additional penny in case further correspondence be required. This comes out of 17s. per week, which has to keep a little family. There are few who are so thoughtful in the matter of postage, which is a heavy drain on our slender exchequer.

Mr. B. Short, 20, Lower Arcade, Bristol, comments lengthily on last week's lecture: we make a short extract:—"It becomes of superlative importance to be enabled to determine the psychical value and physiological influence of each individual who attends the circle, the quality and potency of the force which he contributes on the one hand, or the degree of resistance offered on the other. The physicist is able to calculate with mathematical certainty the quantitative, qualitative and potential capacity of the battery he employs for generating the electric force. He can also measure the degree of battery resistance and ascertain with the greatest precision the resistance of conductors, and hence determine the absolute strength of the current. The psychologist on the other hand knows little of the human elements that are combined together in his psychical battery. So far he has not devised any means of measuring or determining either the quality or quantity of forces that can be liberated from the component parts of this the most powerful of all batteries, viz., the human battery. In the electric battery the cells are arranged with scientific precision in the order of alternate positive and negative poles. In the Spiritual and Magnetic Circle too much is too often left to chance or accident. Its devotees grope along in the darkness, earnestly seeking light and truth, no doubt, but omitting the means, it is to be feared, essential for laying a scientific and certain foundation upon which to build a sure and solid superstructure. Where some remarkable phenomena occur the things are reported in all but the essential characteristics, viz., the means by which they have been obtained. A description of the number of sitters, their physiological developments, sex, together with the order in which the respective temperaments are placed, in all successful seances should for obvious reasons be most carefully and minutely recorded. Until this is done, all psychological and spiritual phenomena, with the surest, the most satisfactory, and speedy means of producing them, must remain very much in a state of uncertainty." In the very first number of the MEDIUM was given an ideal sitting at Mr. Everitt's. The Spirits by raps seated the sitters, and the temperaments were blended as an accomplished phrenologist would have done it. If the spirits were kept more respectfully in view, circles would make much better progress. It is a mistake to regard the matter as a physical experiment, though in accordance with physical laws, which spirits alone at present can apply.

Mrs. Buchanan's psychometry seems to be of a wonderful character. There is an incisive grasp about the delineation of Mr. Gladstone, which carries conviction of truth with it. The review of Arabi has already been justified by facts. His complicity with the Sultan adds a still darker shade to his character. Much that is specious may be pleaded for him, but interiorly the character appears to be as Mrs. Buchanan delineated it. Mr. Gladstone's mind is of the opposite quality, quite.

Professor Buchanan, New York, would be glad to have a scrap of handwriting of Sir Philip Francis and Thomas Paine, that by psychometry he might decide the question of the authorship of "Junius."

Archdeacon Colley is about to leave Natal. It is likely that England will receive him before long. He is almost too much of the prophet to play priest in any church. Such men the world cannot do without, and if no sect will retain him, humanity at large will give him a glad welcome.

Correspondents are anxious to know how, when, and by whom "Oahspe" was given to the world. We know no more than is stated on the prospectus, a copy of which we can forward on receipt of one stamp. We have the book on sale, price £1 10s. It is a fine volume.

We regret to hear of the passing away of Mr. George Taylor, Constantinople. He was one of our most faithful and enlightened correspondents.

TO MY SISTERS IN SPIRITUALISM.

It is a stormy scowling evening, the first of the gloomy month of November, and I reluctantly take up my pen to write on a subject which, in the aspect I now contemplate it, is, to me, not very inviting.

As has already been stated, the accumulated liabilities of the last few years, of the working of the Spiritual Institution, now resting on us, amounts to nearly £1000. Great effort has been made, during the last few months, to reduce it, and a little progress in that direction has been made, but it is evidently hopeless to expect that Spiritualists will help us materially in the matter, so we have resolved to work it off as best we can. Our creditors are very considerate, and will give us time if we can pay about £5 a week. This will have to be continued for years, in addition to the needful support of the work, as in the past.

As we obtain our living outside of the Cause, we are no expense to it, and can give our labour free. This is a good nest-egg, and it is my desire that Spiritualists, generally, add their individual efforts to it, and build up a strong and solid movement on the basis of Work.

I would like to see Institution Week this year set apart for this work, and I invite the women of Spiritualism to throw in their efforts with me. I think we can double the Circulation of the MEDIUM by the beginning of 1883, if we all try to do our best.

It is to be hoped that no one will think this request an improper one, but if it be taken up it will make the Spiritual Movement a success. I desire to hear from all Ladies who are willing to take part with me, and I am sure, if we take the lead, the gentlemen are certain to follow us.

I have many practical plans to state, but I feel that, having broken the ice, the task is too great to proceed with farther on this occasion.

Spiritual Institution, AMY IVY BURNS.
15, Southampton Row, London, W.C.

CIRCLE & PERSONAL MEMORANDA.

A Tea Meeting will take place on Sunday, November 5th at 5, Rundell Road, St. Peter's Park, Harrow Road, N.W. when Mrs. Treadwell hopes to meet some of her old friends Tea on table at 5.30 prompt, Tickets 9d. each, to be obtained at the above address, also at Mr. Lang's, 4, Talbot Grove, Notting Hill.

SUNDAY LECTURE SOCIETY.—E. B. Aveling, Esq., D.Sc. Lond., on "The Borderland between Living and Non-Living Things," at St. George's Hall, Langham Place, on Sunday afternoon, at 4 o'clock. Admission 1s., 6d., 1d.

NEWCASTLE.—The Society's report indicates that Member's Subscriptions amounted to £3 15s. 9d., and collections at lectures £9 15s., during the quarter. The balance due to Treasurer last quarter was £23 3s. 4d., while this quarter it is £27 5s. 10d.. The library contains 308 volumes. There have been thirty-eight lendings during the quarter to eighteen members. Mr. Wm. Armstrong is said to report good success in seances, and the future prospects are encouraging.

R. H. desires advice, as the spirits do not control him, and he does not know how to proceed with his mediumship. He has great power, but finds it impracticable to use it. He says:—"I sometimes put people to sleep, or move my hand over them, but I retain much of their feelings for some time after. Many I have been the humble instrument of relieving of pain, and if I can do any good, I shall be glad to do so." He appears to be too negative at present. He will throw off some of the grosser elements, which will allow the spiritual to shine forth. This will happen in the ordinary course of things. He requires to do two things, viz., look within his own mind for guiding light and impressions, and learn how to remove his hands frequently, and throw off the bad influence he has drawn into them from the patient. In other words, he requires the exercise of an enlightened will-power. He has now too little will, too much sympathy, and is enshrouded so that the inner light cannot get to the brain organs. Read Dod's "Lectures on Mesmerism, Clairvoyance and Psychology," 3s. 6d.

PSYCHOMETRY.

The following description of Wm. E. Gladstone was given in the Psychometric method by Mrs. Cornelia H. Buchanan, whose graphic description of Arabi Pasha, and prediction of the end of his career, was given July 27 and published in the MEDIUM of August 18.

Mrs. Buchanan is the wife of Prof. J. R. Buchanan, who discovered the science of Psychometry and coined its name about forty years ago, and she is widely known in America by her accurate Psychometric descriptions. In the Psychometric process as taught by Prof. Buchanan, the Psychometer holds the writing or picture of the person described upon the forehead or in the hand without seeing or having the slightest intimation that could influence the mind. The Psychometer should be in the highest condition of normal intelligence and perfectly independent of the influence of the company and the delusions of imagination. Under such conditions, Mrs. Buchanan gives her descriptions, in which we generally find something of prophetic forecast. It was in her psychometric descriptions that she predicted the deaths of Alexander of Russia, D'Israeli and Garibaldi. The description of Mr. Gladstone shows how completely she sympathized with his mind.

PSYCHOMETRIC DESCRIPTION OF THE RT. HON.
W. E. GLADSTONE, M.P.

By MRS. CORNELIA H. BUCHANAN.

(New York, Sept. 25, 1882.)

"I feel so much power and activity of brain! So very clear and cautious! It seems to me this is a man that holds a great deal of power at this present time; one who is swaying the public mind.

"This man is remarkably far-sighted, shrewd and executive—a tactician, or one who has great tact.

"I feel so much heat in the blood! This man's brain is so intense; a man could not live with such intensity all the time—but he is living, and will live.

"I feel that he is ruling—a great ruling power, like generalship—not as a king, or emperor, but guiding and directing. He is full of courage, but does not aim at the aggrandisement of personal ambition. He seems like a man whose ambition would lead him to benevolent designs—not benevolent exactly, but humane and statesmanlike, for the general good. He seems to have strategy, being far-seeing; strategy to counteract opposing forces or designs. I feel all filled with fire and energy to accomplish a certain purpose. He does not fail in any great purpose, or cause, he might be called to defend. He is a valourous man—a man fearless in times of great trouble, and very cool. He seems born for what he is. Nature has endowed him with fine capabilities; but he is highly cultured, has studied hard—looked into causes.

"I think this is not an American; though I think he speaks the English language. He seems more like an Englishman. Am I correct in that?"

(Reporter: "Yes.")

"He seems to me now like a person who would love to rest. He needs rest at this present time—rest for his brain—he's been so long in action. Oh, this is terrible! It gives me pain in the temples. [Pressing her hands on her temples.] Oh, what a mental strain he has had! Such sleepless nights! He's been engaged amid some wonderful scenes, where responsibility rested upon him, and he has not thought of self. Oh, such terrible things he has passed through; he has been wonderfully tortured in mind. He is a soldier—a wonderfully astute and clear-headed general—he keeps his own counsel. He would not be afraid to go into action—into active duty on the field of battle. I must hold my head and rest a little." [She presses her hands upon her head.]

(Reporter: "What has he been attending to, or conducting lately?")

"I feel that he has had to do with a turbulent condition—it seems like war. Yes, cannonading, and all kinds of missiles of warfare. He has been directing it, as some great director at the helm."

(Reporter: "Is there anything else that engages his attention?")

"It is hard to get away from this that I have been talking about. I am waiting to see if he is a literary man. He is very intellectual, and has talent for literature.

"He has always occupied high places. I don't think he can be ranked as a literary man, but he is fond of literature. His mind would run more to State and government than to literature.

"He's a man of great decision—would not change his mind from sympathy with surroundings. He is not easily turned, for he decides with great deliberation and coolness. He is a man in whom the people have great confidence. He shows the people that he is humane. If he were a ruler, he would be compassionate and just to his subjects—he seems almost in such a capacity. He sways great power, and has to do with European Powers—seems to be constantly dictating. He's a strict adherent to the honour of his country—a true Englishman in that respect.

"Oh, now, I begin to think this is the Queen's Premier, Gladstone. He's so grand—so thoroughly English."

(Reporter: "You are right. Tell us his policy as to Ireland and Egypt.")

"He is Ireland's best friend, and he will make them see it yet. He will exercise a humane policy towards Ireland, and they will give him praise for his acts towards them.

"He don't concede very much—don't yield, but he seems ever prompted by a spirit of justice. He is not an intriguer. As to Egypt, his action will be conciliatory—he will be a great assistant. He will assist the Khedive, and be an adviser and co-operate in the best means to bring that country up to its proper standard among other nations. He will encourage self-dependence. He would desire to establish harmony of feeling with that country as an ally of England, and that will be the case. The better spirit of both countries will be brought out. He will avoid collision with other countries if possible: when war can be averted he will avert it, but when it is inevitable he will be equal to the task.

"I will make a prediction here. The menacing attitude between those foreign countries has developed the animal nature in the people, and this war has in a great measure settled that spirit. The people stood aghast at the horrors, and its hideous aspect at Alexandria. It has had a tendency to quiet their natures, and the rulers of those countries will not seek to renew the spirit of retaliation. I think it will be a long time before another war will be inaugurated in those countries, and it looks to me that this age is too enlightened to go to war, without a better excuse than they have at the present time.

"There will come a new spirit after things are settled; they will be ready to receive a spiritual education, and a new era as it were will dawn upon the religious sentiments of the people. They will be better prepared to receive the ambassadors of truth.

"I am reminded of the May Flower coming to this country. There will be another May Flower going from this country, to mingle with those nations and to sow the seed—to spread among them the spirit of liberty and justice, which will reach far into Africa, where the seeds of truth will be springing up, and the banner of freedom will float over all."

A ROMANTIC INSTANCE OF PROPHETIC MEDIUMSHIP.

A gentleman in the North, during the course of a letter to Mr. Towns, gives the following interesting particulars:—

But what I want most to speak about is: Do you remember about three years ago, when you were in the North, telling the young lady in the shop a great many startling things about herself and a young man she had been engaged to? You may remember it when I tell you of it.

Her intended and she were out walking together, and the poor girl (whose soul was full of the new spiritual light which was spreading in the world, and had come to herself), wished him to share her knowledge and her joys, and was speaking to him about the manifestations of spirit, when he lost temper, and said, "It was all stuff and nonsense, and when they were married she would require to give all that foolishness up." "Then," she remarked, "you and I cannot be married. If we are not to be allowed to hold our own opinions, we should never come together. In the future we may meet as friends, but nothing more." He has tried since, by every means, to conquer her resolve, but in vain; she has never allowed him to approach her but as a friend. Although you never saw the girl between the eyes in your life, you managed to find your way to my place of business, and get into conversation with the girl, and revealed to her what had taken place, and then added, as a prophecy: "That man was not for you, but angel friends are preparing a companion and a home for you. Keep true to God, and to your own nature, and the promise shall be fulfilled. There is a delicate lady making arrangements for you; she will pass away early in the year, and will then complete them."

Well! strange to say, a delicate young lady died early this year, and although very anxious in her lifetime to make our friend's acquaintance in the flesh, she never was permitted to do so, but passed away, leaving a young husband and two children.

About a fortnight ago, the young widower came forward to her, and introduced himself with the excuse that he did not know why he did so, but he was impelled from within, and asked permission to call upon her, which was granted; and in him she recognised the very man you described, and they are now engaged to be married. She is a highly principled, good girl, and I believe her home will be another centre on earth, where the spirit can dwell. I write this note to you as a confirmation to yourself of a prophecy given.

THE DIRECTORS OF THE MANCHESTER ATHENEUM have again distinguished themselves for bigotry and intolerance, in refusing to let New Hall for Mrs. Britten's lectures. The sole reason given by the Secretary was that they would not let it to "Spiritualists." Thus the only creed which gives a rational conception of a future life, is thought unworthy of a hearing by these enlightened Directors.—COR.

ARCHDEACON COLLEY'S "LAST WORDS."

The Ven. Archdeacon Colley, at Christ Church, last Sunday evening, preached the first sermon of a short series entitled "Last words to the thoughtful of Natal," which will terminate his ministry in the Colony. The ven. gentleman's subject was "Dim eyes, a dying lamp, and no open vision," taken from 1 Samuel iii., 1-4. The preacher adverted to things ecclesiastical and political in Natal, which he conceived to be the transcript of things that anti-dated the disastrous period of Israel's history before the prophet Samuel arose to pioneer the age to a better condition. There was a drowsiness, and deadness, and dimness, and sorrow, prophetic of doom, in the melancholy swing of the plaintive words of the text—"Dim eyes, dying lamp, and no open vision." What a picture of rottenness and decay! A priesthood droning lazily a drowsy service: sons a discredit to their aged sire, permitted to mock at virtue, and not restrained from outward vice. All was mean, debased, defiled, and ripe for the baptism of blood that (inevitable to national regeneration) is punishment severe, but meet for atrocious wickedness.

A power-loving, luxurious priesthood was the greatest curse to the world in any age; this equally with that of the High Priest Eli ere the prophet Samuel began his iconoclastic career. The Prophet against the Priest for ever! and the world would be the gainer. The prophet keeps an open ear, and in the silent watches of the night, dreaming great thoughts of reformation and amelioration and freedom from the thralldom of some binding error, listens for the voice of Duty within; perpend with heart and soul the problems that puzzle and vex, and dishearten; and the still small voice comes quavering down from the highlands of eternity; the incommunicable becomes vocal, the inexplicable becomes plain, and the rapt heart exclaims: "Speak, Lord for thy servant heareth."

The open ear clairaudient is given; prophets attest the fact, but priests deny it, for they are deaf but to the monotoned unloveliness of their stupid dogmas, alien to the truth. Open vision, clairvoyance is given; the prophet interrogates nature—the mirror of nature's God—withdraws from the profitless war of creeds, and the spite of contending parties; and in the laboratory makes chemical research that discovers, to the prepared eye, visions undreamt of—God's love to all, and truth uncatalogued in articles, or indexed in creeds—but universal, operative everywhere. The astronomer, also, and geologist have open vision to discern rolling worlds on worlds in billows of star-spray and planet-glory, and earths inhabited innumerable, and at a glance have the capacity to take in whole stretches of epochs past, diluvial, volcanic, archaic, and periods glacial that have written their history and recorded facts against the narrow conclusions of the dogma-fabricating priest, who would deny the existence of other worlds than one, and other heavens than one, and limit the providence of the Eternal to the simple supervision of man on this little mote in the universe. The prophet against the priest for ever. Dim eyes? A dying lamp? No open vision? Nay, not so. The reign of aged Eli is at an end, and Samuel with the open ear, inner faculties of soul on the alert, and vision quickened to behold the glories of heaven that encompass earth, is established in the spiritually perfecting present and the mightier psychological future, to lead mankind from the discords, and distractions, and destructions, and deadness and darkness of the disastrous past to the holier light and newer truths that shall flood the world from the golden gates of sunrise to-morrow, when dogma and doctrine shall yield to duty and devotion, and the universe be gladdened with the triumph of the right. The Prophet against the Priest for ever! and the world shall be the gainer.

The Archdeacon's next discourse will be on the "Scarcity of Smiths."—"Natal Advertiser," September 27.

CONSCIENCE AND COMPULSORY VACCINATION.

To the Editor.—Sir,—For the past twenty years, during which time an organized opposition to compulsory vaccination has been carried on, Magistrates, in hearing vaccination cases, have generally united the magisterial function with that of advocate of the State-enforced ordinance, and have either refused to listen to any "reasonable excuse" whatever, or done so with extreme reluctance and impatience, and often have mingled the penalty imposed with a diatribe against the unfortunate recalcitrant and his co-agitators. The wide publicity, however, which has been given through Parliament to the terrible vaccine disaster amongst the recruits at Algiers, and by "The Echo" and other papers to the catastrophe disabling 500 vaccinated persons at South Georgia, and still more recently to the fatalities at Norwich and elsewhere, coupled with the painful fact admitted by all leading hygienists that, in spite of improved sanitation, the mortality of the infant population from a number of inoculable diseases, has and does continue to increase—seems at last to have touched the Magisterial mind. The recent vaccine prosecutions in London, Leicester, Bedford, and Gloucester indicate on the part of the Bench a somewhat less intolerant attitude towards the persistent and unwavering objectors to vaccination, who are prepared to undergo the extreme legal punishment rather than incur the positive risks attending vaccination. Magis-

trates are now advising anti-vaccinators to obey the law, and then agitate for its repeal. It must be allowed that to disobey the law is a serious matter, and it is reasonably argued that if one law may be broken, why not all laws, which would reduce civilisation to anarchy? There are, however, exceptions to every rule, and I venture to submit that vaccination (which the leading statisticians of Europe, like Dr. Kölb, of Munich, and Professor A. Vogt, of Berne University, after examining all the statistics in Europe, have pronounced to be devoid of any scientific foundation, and affording no protection against disease whatever) is one of these exceptions. Lord Brougham, I think it is, who has said there is no tyranny so great as that which is committed in the name of the law, and one of our greatest publicists, referring to the Vaccination Acts, says, "It may sometimes become the part of a noble heroism to brave the law, and accept all risks." The evils of vaccination can no longer be denied, and it has been pertinently asked, "Has the State a right to choose for the child whether it shall take the risk of small-pox or syphilis?" What attention would Parliament be likely to afford Mr. P. A. Taylor if the laws which he so justly arraigns met with universal acceptance? A general obedience would be triumphantly and successfully urged as proof of the belief in the beneficence of vaccination. History shows that unjust laws are never repealed until resisted, and the resistance must be very strong indeed to be effectual, where, as in the Vaccination Acts, medical prestige and powerful vested interests, in the shape of an enormous staff of paid officials, block the way. It was only by resistance that the Quakers obtained exemption from taking oaths; the Dissenters from the payment of Church rates, and the Jews from their Parliamentary disabilities. No legislation would be influenced for a moment by the consciences that obeyed first and protested afterwards. This vaccination law, which treats three thousand conscientious men and women as criminals every year, and which coerces millions of people into the adoption of an operation repugnant to their judgments and instincts (and, as they honestly think, affords no single benefit for all the injury and cruelty inflicted) is entitled to the same obedience that William Lloyd Garrison, Abby Kelly Foster, Wendell Phillips, Lucretia Mott, Theodore Parker, and other noble men and women in America gave to the tyrannical Fugitive Slave Law of that country during the régime of the Slavery twenty-five years ago.—I am, Sir, yours faithfully,

WILLIAM TEBB.

7, Albert Road, Begent's Park, N. W., Oct. 27, 1882.

IMPURE LYMPH IN 1799.

To The Editor of "The Times."—Sir,—It will probably surprise many of your readers to learn that vaccination was occasionally attended with erythema in the earliest period of its history. On February 15, 1799, Dr. Pearson wrote to Dr. Jenner as follows:—"In my patients the inflammation around the inoculated (i.e., vaccinated) parts has been merely what I would call erythematous, or the same kind of affection as in scarlatina."

The three original promoters of the cowpox were Drs. Jenner, Pearson, and Woodville, and the practice was placed before the public in the winter of 1798-9. It is interesting to read in the life of Jenner the friendly letters these gentlemen interchanged, and especially their private and confidential remarks on the numerous and foreboding failures over which it was eminently desirable that the veil of secrecy should be thrown. Many of their vaccinations were followed by eruptions which, of course, made the discoverers (as we are told) "very uneasy." Dr. Jenner's biographer attributes these disasters to impure lymph, and says it is "impossible to deny the fact that his impure matter was disseminated over many parts of England, and on the Continent." It was in reference to some of these cases that Dr. Jenner remarks, "When I found Dr. Woodville about to publish his pamphlet relative to the eruptive cases at the hospital, I entreated him in the strongest terms, both by letter and in conversation, not to do anything that would so much disturb the progress of vaccination." (Life of Jenner, ii. 374.) Dr. Woodville himself says, in a letter dated 1799, "We cannot boast that our cowpox inoculation has never been attended with eruptions." And on February 15 of that year Dr. Pearson had already written privately to his friend and associate Dr. Jenner in the following strain:—"On telling Dr. Woodville that I had been anxious about your publishing the use of the caustic, he replied, 'That would have damned the whole business.'" Dr. Pearson added, "Be assured that if the practice (i.e., the cowpox) cannot be introduced without the caustic, it will never succeed with the public." (Baron's "Life Jenner," vol. i. p. 315.)

Sir Henry Holland vouches for the authority of the work from which I have obtained these important and little-known incidents. He says, in his "Medical Notes," "The best source of information on these (vaccinal) topics is Dr. Baron's 'Life of Dr. Jenner,' a very valuable addition to medical literature."—I am, Sir, yours obediently,

Quorn, Leicestershire.

HENRY D. DUDGEON.

PROGRESS OF SPIRITUAL WORK.

EXETER.—ODDFELLOWS' HALL, BAMPFYLDE STREET.

At our circle on Monday evening, October 23, there were fourteen present. The spirits having arranged the sitters, Mrs. C. was controlled, just to give a friendly address to the company, and then to describe the spirits as they presented themselves one by one, claiming to be departed friends of the sitters. The features, dress, and personal characteristics were minutely described, and were, in most cases, fully recognised by the members of the circle. In this way the time was most pleasantly and profitably occupied. The conditions were of the best, and the sitting was a most enjoyable and successful one. If all our meetings could be of the same character, we should go forward at an unmistakably rapid rate, but I suppose that reverses, failures, and disappointments serve their purpose, as well as their opposite; and those, too, take place strictly in accordance with "conditions." Then it becomes a question—Are we supplying conditions for failure or for success? In our haste, carelessness, and selfishness, we acknowledge, with humility, we too often supply conditions which ensure the former.

Thursday circle, (at Newton St. Cyres), eight present. Here, again, some vivid pictures were given through the medium, of spiritual gardens and homes, which we were making for ourselves by our life's work upon earth.

Sunday morning circle: seventeen present. Some interesting phases of mediumship were brought to light at this meeting.

At the public service on Sunday evening, the Hall was three-parts full; the subject of discourse was, "Peter and Cornelius, a Chapter on New Testament Spiritualism." At the private circle which followed, there were seventeen present; all, we believe, sincere inquirers. After some kind and friendly words from the guides of Mr. P., an interesting circumstance took place. A young man was unexpectedly controlled as a writing, speaking, and clairvoyant medium; the control wrote his name, calling, and residence in earth-life; and his first utterances through the medium afforded promise of a high order of inspirational speaking.

There was much excitement amongst the company at this unexpected outburst of mediumistic power, but all were deeply impressed and gratified at what took place. We find it difficult to accommodate, in private circles, all the inquirers and friends that are coming to us; but we have taken a room where we shall be able to organise a series of circles, as at Plymouth. May we have the wisdom that shall be "profitable to direct."

OMEGA.

PLYMOUTH, RICHMOND HALL, RICHMOND STREET.

On Sunday, October 29, the rostrum was taken by Mr. R. S. Clarke, who delivered an address entitled "The enquiry after Truth, and some of its results." There was a good congregation, including several strangers. On Sunday next, November 5th, Mr. Pine will conduct the service.

The Secretary will attend the Hall on Friday evenings from 7.30 to 8, for the distribution of MEDIUMS, and not on Tuesday as erroneously stated in last week's report.

ROBERT S. CLARKE, HON. SEC.

4, Athenæum Terrace, Plymouth.

GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, E.C., (near the "Angel").

Last Sunday morning, Mr. Wilson read a paper in continuance of the scheme of the "Violet Volunteers." He accompanied the principles set forth in his paper by a practical appeal, viz., by the production of some slips of violet ribbon for those who were willing to embrace those principles, to wear. Some interesting discussion followed, many ultimately adopting the violet.

In the evening Mr. Veitch gave a most interesting and instructive lecture, entitled "Three Epochs of Religious Progress," treating the subject in a masterly manner which was highly appreciated.

With reference to our forthcoming Soirée, will friends kindly note that the programme is now complete, and that, therefore, their assistance in that direction will not be necessary.

Next Sunday morning Mr. Wilson will again give an address, and in the evening Mr. Goss will occupy the platform, subject: "The Light that lighteth every man." Commence at 7.

R. W. LISHMAN, Hon. Sec.

P. B. RANDOLPH'S WORKS.—It is of the greatest importance and advantage to all who have heard of, or have read, or are interested in the works of P. B. Randolph, of America, if they will at once correspond with me, addressing "Sexaginta," Care of Editor of the MEDIUM.

TO MANCHESTER SPIRITUALISTS.—Wanted a few new sitters to join a select and harmonious circle, meeting on Friday evenings, solely for trance addresses and clairvoyance, etc. Address by letter—F. T., 230, Chapel Street, Salford, Manchester.

QUEBEC HALL, 25, GT. QUEBEC ST. MARYLEBONE RD.

Sunday morning, Nov. 5th, at 11.15, doors closed 11.30 prompt, Seance; no charge.

Sunday, Nov. 5th, at 7 p.m. prompt, Mr. Wilson on "Self-Respectfulness."

Monday, at 8.30, Violet Volunteers of Comprehensionism meet to discuss questions, moral and social.

Tuesday, at 8.30, a lecture by Mr. Wilson—"Man in relation to the universe." Illustrated.

Wednesday, 8.15, a Developing Circle. Doors closed at 8.30.

Thursday, at 8 to 10 p.m., the Sec. attends to supply literature, lend and exchange Books of Library, and impart what information he can.

Friday, at 8, doors closed 8.30, a Seance; a good clairvoyant medium attends; a charge of 6d. will be necessary to cover expenses.

Saturday, a seance at 8 p.m., a good clairvoyant medium attends. Mr. Hancock is present half an hour earlier to speak with strangers.

Mr. MacDonnell's subject for Sunday, Nov. 12th, will be "The Duties of Parentage"; a most important discourse may be expected.

J. M. Dale, Hon. Sec.

4, TALBOT GR., LADBROKE GR. RD., NOTTING HILL.

Meetings Sunday mornings, at 11 o'clock prompt; evening at 7 o'clock prompt.

Tuesday evenings, developing circle for members and friends.

Thursday evenings, Mrs. Treadwell, trance and test. At 8.

Subscriptions, sixpence per week, admits to all meetings.

Spirit-mediums and friends are invited to assist in the work.

On Sunday, Nov. 5th, Mr. Drake will deliver a lecture on "Recognition and Re-union in Spirit-life, from a Spiritualist's standpoint."

All information may be obtained of

W. LANG, Sec. West London Spiritual Evidence Society.

LEICESTER—SILVER STREET LECTURE HALL.

On Sunday evening, Oct. 29th, Mrs. Burdett delivered another Inspirational address to a fair audience. The spirit-guides took for their subject—"According to your day so shall your strength be." It was a very effective discourse, and very much appreciated.

56, Cranbourne Street, Leicester. R. WIGHTMAN, Sec.

THE VIOLET VOLUNTEERS.—Yet another army of moral and social reformers, the Violet Volunteers being the last in the field. On the evening of Oct. 23rd, the members of this Association held their public inaugural meeting at Quebec Hall, under the presidency of Mr. F. Wilson, who at considerable length explained the principles the Volunteers had formulated. He contended that self-respectfulness was the only sure foundation of moral and social progress, and that nearly all the evils in the world had been superinduced by poverty of spirit, meekness, and submission to august authority. After some discussion and explanation, resolutions embodying the principles of the Volunteers, were adopted.—COR.

QUEBEC HALL, MARYLEBONE ROAD.—On Sunday evening "The Devil" as the subject of the weekly lecture, was presented by Mr. MacDonnell to a crowded room. Selections from the Scriptures were read, viz., God's test of Satan's power over Job, and the temptation of Christ. The idea of Evil, being a negative term, apart from ordinary human language, was combatted, and the personality of such an enemy of God was denied as irrational and impious. His dark majesty was shown to be a sensuous expression of an idea which was beyond the capacity of the masses to receive; and he proved himself to be the mainstay of the Christian Church for ages, for without the Devil, Hell, and eternal damnation, the churches never could have maintained their ascendancy over the public. The temptation of Christ, we are told, was an effort of some envious, evil-minded human spirit to turn Christ aside from his purpose, by testing his physical intellectual and moral natures. Some trying questions followed and much interest prevailed.—COR.

MANCHESTER.—Sunday meetings, 29th Oct., Mechanics' Institute, Major Street. In the morning, at 10.30 p.m., Mr. R. A. Brown occupied our platform, and gave an excellent discourse from his spirit-guides on "The Decline of Christianity, and the Progress of Religion through Spiritualism." A few questions were asked at the close, which were ably dealt with by the control. In the evening, at 6.30 p.m., Mr. J. Lithgow, of Hayfield, delivered an admirable address on "Christna, Christ and Spiritualism," in which he dealt with man existing in prehistoric ages, giving a brief exposition of his physical, moral and religious characteristics, and contrasting them with man in our own times, and from which he shewed that Spiritualism was the most advanced and rational religion extant.—J. E. LIGHTBOWN.

LIABILITIES.—From a Little Girl—Ireland 1s.; Mr. M. Johnson 1s.; Mr. A. W. Smith 3s.; Collected at seances 1s. 2d.

DEATH—WHAT FOLLOWS?

I.

To Die! O Mortal—What is it to die?
To lean thy head upon a faithful breast;
To leave Earth's cares and woes behind, and fly
To some fair Heavenly Home of endless rest.
Yet, not to linger there in joy supine,
With aimless purpose and inglorious ease;
A higher, nobler lot will then be thine:
Not like the fluttering insect on the breeze,
Passing in careless mood from flower to flower,
Heedless of aught beyond the present hour.

II.

Where'er a soul is bound in error's chain,
A mission to thy spirit will be given;
With the lone watcher by the couch of pain.
There thou wilt be, and there will be thy heaven:
Not ever roaming through celestial bowers,
Is found the blest one, from Life's conflicts freed,
But strewing o'er the mourner's pathway, flowers,
And prompting many a high and noble deed.
All have an earnest mission to fulfil,
And all are prompt to do their Father's Will.

III.

To Die! Methinks it would be sweet to die,
When age has dimmed the eye that once was bright;
For then, the spirit, from its Home on High,
Will see fair objects with a clearer sight.
How sweet 'twill be to leave disease behind,
And wear the livery of eternal youth;
How blest to meet again the good, the kind,
Whose souls are linked to ours in bonds of truth,
And kindred hearts will beat beside our own,
Whom, 'til that moment, we have never known.

IV.

To Die! O Mortal—What is it to die?
I feel that Death is no long dreamless sleep:
The pure soul glows with earnest purpose high,
And quaffs new draughts of knowledge, long and deep.
To Die! To roam through shining worlds, afar,
With untired footsteps and unfettered will;
To learn the mystery of each silent star,
To trace the Cause that baffled human skill;
Onward! still onward through new tracks of light,
Gaining fresh joy with every upward flight.

V.

To Die, O fearful One! it is to stand
With some true kindred spirit, all thine own;
To feel the pressure of a gentle hand;
To hear the whisper of a tender tone;
To find at last a love that cannot change,
But glows with radiance clearer than before;
To rest assured that nothing can estrange
The One who treads with thee that golden shore;
To realize the dream, in earth-life given:
This is to Die! O Mortal, this is Heaven.

CATHERINE WILSON.

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Monday, " 13th,	...	"
Sunday, " 19th,	...	Bradford.
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Mr Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms and dates, direct him at 53, Sigdon Road, Dalston, London, E.

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CONTENTS OF THE "SPIRITUAL LYRE." (Sold separately: Paper, 6d.; Cloth, 1s.) INDEX OF FIRST LINES.

All men are equal in their birth Angels, bright angels, are ever around Angels bright are drawing near Arrayed in clouds of golden light Assembled at the closing hour As we part our prayer ascendeth Author of good, we rest on Thee [right Be firm and be faithful: desert not the alm on the bosom of thy God Bey to clay, and dust to dust Come then, when the shades of evening cherish faith in one another Death is the fading of a cloud Earth is waking, day is breaking Eternal Source of light and life Far from mortal cares retreating Father, breathe an evening blessing Father of all, in every age Floating on the breath of evening For all thy gifts we praise Thee, Lord Forever wakefully the air is turning Forward! the day is breaking Friends never leave us, those who call From realms supernal, fair and bright From the recesses of a lowly spirit God is Love: his mercy brightens God that madest earth and heaven Gracious Source of every blessing Guide me, O Thou great Jehovah Hail! the heavenly scenes of peace Hail! in hand with angels Hark! hark! from grove and fountain Hark! the songs of angels swell Hath not thy heart within thee burned? Heaven is here; its hymns of gladness He sendeth sun, He sendeth shadow Here at thy grave we stand	Here we meet with joy together How cheering the thought How pure in heart and sound in head How sweet, how heavenly is the sight Holy Spirit, kindly bless us How shall I know Thee in the sphere If 'tis sweet to mingle where Immortal praise to God be given In the broad fields of heaven In the lone and silent midnight In the sky that is above us Is it not sweet to think, hereafter Is heaven a place where pearly streams It is a faith sublime and sure Joy and pain to all are given Let monumental pillars rise Let one loud song of praise arise Life is onward,—use it Life is the hour that lies between Lo, in the golden sky Lo! the day of rest declineth Lord! subdue our selfish will Lord! what a fleeting breath Love all! there is no living thing Love never sleeps! the mother's eye May the grace of guardian angels Mortal, the Angels say My God, my Father, while I stray Nearer, my God, to thee No bitter tears for thee be shed No human eye thy face may see Now the shades of night are gone Now to heaven our prayer ascending Ocean and land the globe divide O give thanks to him who made O God of ages, by whose hand O land of bliss, my heart now turns	One sweet flower has dropped and faded Our best Exemplar, ere he breathed Our God is love: and would he doom O Thou unknown, almighty Cause O Thou, to whom in ancient time O Thou who driest the mourner's tear Part in peace! is day before us? Peace be thine, and angels greet thee Praise for the glorious light Praise God, from whom all blessings flow Praise to thee, though great Creator Prayer is the soul's sincere desire Sai its above hold sweet communion Shall we gather at the river She passed in beauty! like a rose Should sorrow o'er thy brow Sleep on your pillow Slowly by God's hand unfurled Soon shall the trump of freedom Sow in the morn thy seed Speak gently, it is better far Spirits bright are ever nigh Star of Progress, guide us onward Supreme o'er all Jehovah reigns Sweet are the ties that bind in one Tell me not in mournful numbers The Lord is my Shepherd; no want shall The mourners came, at break of day The morning light is breaking The morn of peace is beaming The dead are like the stars by day The mystery of the Spirit's birth The outward world is dark and drear The perfect world by Adam trod The Sabbath sun was setting slow The Sage his cup of hemlock quaffed The spacious firmament on high	The voice of an angel The world has much of beautiful The world may change from old to new There is a calm for those who weep There is a land my eye hath seen There is a land of pure delight There is a pure, a peaceful wave, There is a state, unknown, unseen There is no death—'tis but a shade They are passing, upward passing They are winging, they are winging Thou art, O God, the light and life Thou art the first and thou the last Thou who art enthroned above Though wandering in a stranger-land Thy name be hallowed evermore To thee the Lord Almighty To the father's love we trust To the world of spirit gladness True prayer is not th' imposing sound Your souls, like shadows on the ground We come at morn and dewy eve We gladly come to-day We do not die—we cannot die We will not fear the beauteous angel Welcome angels, pure and bright Whatever clouds may dim the day When fortune beams around you When I survey life's varied scene When in the busy haunts of men With silence only as their benediction When sorrow on the spirit feeds When the hours of day are numbered When the evening star is stealing When troubles overflow the soul Wilt thou not visit me With sunshine always on his face
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You are at liberty to make free use of my testimony. Being a Public Servant, and living in the district for a quarter of a century, I am known for miles around, and shall be happy to answer any enquiries on the subject.—Yours faithfully,

B. F. LARRABEE Esq., 94, Southampton Row, London.

NEW DELAVAL, August 1st, 1882.

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